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VOL. 2. NO. 3 BULLETIN OF THE NATIONAL ASSOCIATION OF EVANGELICALS FOR UNITED ACTION MARCH, 1943

The Christian's Duty as a Member of the State

By Harold John Ockenga, Ph.D., Litt.D.

Repeatedly I have thought about the Christian's duty as a member of the state when I have considered passages in the Scripture which bear upon it, such as Jesus' words, "Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's." Certainly His teachings and His willingness to pay tribute, as we have it recorded in the incident of the miracle of the coin found in the mouth of the fish which Peter took and gave to the taxgatherers, reveal that the Christian has obligations in the realm of the state as well as of the church. Moreover, Paul's appeal to Caesar during his trial before Festus must have necessitated at least some exposition of and reference to the Scripture and Christian teaching, which would place Caesar in judgment upon whether Paul had done evil or not. Such an attitude is consistent with his teaching, "Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God."

Another great apostle, namely, Peter, said, "Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme; or unto governors, as unto them that are sent by him for the punishment of evildoers, and for the praise of them that do well. For so is the will of God, that with well-doing ye may put to silence the ignorance of foolish men. . . . Honor all men. Love the brotherhood. Fear God. Honor the king." Here we have the agreement of the foremost of apostles and also of the Lord Jesus in reference to political matters, and this teaching arouses our interest.

There is a general interest in a subject such as this at the present time. Never was there a day when preaching on the relation of the individual Christian to the state was more necessary than in this day of world revolutions and of war. Our age is one of the great transition ages of history like that of the break-up of the Roman Empire, like the rise of nationalism in Europe after the Renaissance, and like the period of the Industrial Revolution. Let us

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THE FEDERAL COUNCIL PREPARES THE WAY FOR COMING WORLD CHURCH

Movement Gathering Force In All Areas

Interest Increases As Convention Nears

LaSalle Hotel

Reports are coming in from all sections of the United States and Canada to the effect that leaders, official delegates, members and interested individuals are planning to attend the National Constitutional Convention of the National Association of Evangelicals for United Action at Hotel LaSalle, Chicago, May 4-7.

All sessions will be held in the ballroom and special committee rooms have been made available to the hundreds of guests who are expected from every state in the Union and from Canada.

Accredited Delegates

The following classification of delegates will be accredited, accorded the privileges of the floor and of the right to vote: One, denominational delegates on the basis of one delegate to each 5,000 members for the first 200,000 members and one delegate for each 15,000 members in excess of 200,000, three delegates to each region.

Two, single churches, Christian schools of all types, and mission boards one delegate each. Basis of representation and denomination. Four, all persons who signed in the call for the St. Louis meeting or were present at that meeting as registered delegates except those who withdrew. Five, all officers of N.A.E.U.A., members of the Executive Committee or Advisory Council, all officers or members of regional executive committees and all members of the general committees are entitled to credentials.

A Word About The Second Vice President

(The third of a series of biographical sketches from United Action leaders)

Dr. Leslie Ray Marston was born in a parsonage near Bay City, Michigan, September 24, 1894. He was educated for an academic career, receiving his Bachelor of Arts Degree from Greenville College in 1916, his Master of Arts Degree from the University of Illinois in 1917, and his Doctor of Philosophy Degree from the University of Iowa in 1925.

It was during Dr. Marston's study for the doctorate in the field of psychology that he prepared his dissertation on The Emotions of Young Children: An Experimental Study in Introversion and Extroversion which proved to be such a distinctive contribution that it established the writer as a child psychologist. Shortly after the appearance of this dissertation he was called from the deanship of Greenville College to Washington, D.C., to become executive secretary of the National Research Council Committee on Child Development. This position took him into national scientific and educational circles.

In 1927 he was called back to his Alma Mater as its president which office he filled with eminent success for nine years. While president of Greenville College, Dr. Marston maintained academic and scientific connections beyond his own institution and denomination. In 1935 he was elected to the office of bishop of the Free Methodist Church, the youngest to hold this episcopal position in the history of his denomination. His executive and directive functions in the denomination now include: President of the Board of Directors in the Free Methodist Church; President of the Commission on Christian Education; Secretary of the Board of Missions; Director of the Church Council for Men in Service.

Dr. Marston's scientific and educational distinctions include: Member of Sigma Xi, National Honorary Scientific Society; Fellow of the American Association for the Advancement of Science; Fellow of the Society for Research in Child Development; Member of the Midwest Psychological Association; Member of the Illinois Academy of Science; Member of the 1930 White House Conference on Child Health and Protection, in preparation for which he served as an advisory member of the Committee on the Child in the Home.

His literary works include authorship of "The Emotions of Young Children," "From Chaos to Character," "Youth Speaks," in addition to many pamphlets and magazine articles. In addition to serving 17 years as professor, dean and president of Greenville College Dr. Marston has been summer professor in the Universities of Illinois, Iowa, Michigan, and in the Winona Lake School of Theology.

In his pulpit ministry Dr. Marston draws upon his rich and varied background in educational and scientific fields to present the gospel message with force and clarity. Because of his broad experience in research, teaching and administration he places strong emphasis on character and personality problems. His ministry among state educational institutions and general religious groups has been extensive for one so unequivocally evangelical.

By J. Elwin Wright

This the fourth of a series of articles on the Federal Council. The fifth will appear in the April issue and will deal with the Federal Council and World Church Union. The earlier articles, which appeared in the December, January and February issues, may be obtained through the Boston office of United Evangelical Action, at 120 Tremont St. Price 5c per copy, or $3.00 per hundred.

We are determined not to be needlessly critical in dealing with the issues of the Federal Council. We are, however, in deadly earnest about these matters, and we cannot allow personal friendships or respect for the sincerity of many with whom we do not agree to prevent us from speaking the truth as we see it.

Bid for Members

In its Annual Report of 1940, on page 45, the Appraisal Committee of the Federal Council "suggests that the Council again formally address non-member churches, asking whether, without compromise of cherished convictions, they cannot now accept constituent membership in it for the sake of the common front so greatly needed in this day of crisis."

Unsurmountable Barriers

That the crisis exists and that unity of action is desirable all will readily agree. That there is a wistfulness in the hearts of millions for an inclusive common front we cannot doubt. But we must reply that we have convictions which are so deep and all important to us that we cannot concede them even if it means a less inclusive unity. Personally I see no hope that inclusive unity can be achieved. We are unalterably opposed to many of the things for which the Council has always

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New Office

At present all accounts are being handled by Miss Gertrude D. Clark, office manager and assistant treasurer. The new office is Room 521, 120 Tremont St., Boston, Mass.

EVANGELICAL ACTION

A history of the genesis of the National Association of Evangelicals for United Action. Cloth bound, 176 pages. Contains a report of the National Conference at St. Louis, addresses of the principal speakers, constitution, doctrinal statement and policies.

An indispensable volume for all who wish to become fully informed regarding this unifying movement of evangelicals which is sweeping the country.

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ALL ROADS LEAD TO CHICAGO

The country-wide interest in the coming Constitutional Convention to be held in Chicago, May 4 to 7, is evidenced by the correspondence received daily in the office of United Evangelical Action. It is apparent that hundreds of denominations, mission boards, educational institutions, churches and inter-denominational agencies will send official delegates.

We felt two years ago that the country was ripe for such a movement, but there is no longer room for doubt. It is safe to predict that the coming convention will be the most representative gathering of its kind held in this country in recent years.

The wisdom of the Committee on Organization and the Executive Committee in proceeding deliberately and without haste in bringing the movement to the point of crystallization is apparent. The whole country has been advised and all groups have had ample opportunity to be represented. No one can ever say, "This thing was done in a corner, and our organization was given no opportunity to participate in laying the foundations."

It is the purpose of the leaders to provide the greatest possible opportunity at Chicago for the expression of views on the part of all delegates. Hearings will be held by special committees on all the more important phases of the work so that the delegates may present their helpful advice to the best advantage.

Special attention is directed to the prayer meetings scheduled for the evening of Monday, May 3. Those arriving in season to participate will undoubtedly find this evening one full of rich fellowship and inspiration.

On Tuesday morning the Convention will proceed at once to the business before it. We have had a peek at the agenda, which is under consideration by the Executive Committee, and it gives promise of no dull moments from the opening of the Convention to the final adjournment.

There will be provision for a number of addresses of unusual interest. The Convention banquet will be Thursday evening.

The change of date from April 27-30 to May 3-7 is proving less inconvenient than had been feared, although in some instances leaders have had to make quick changes in their schedules. The later date was, of course, adopted for the benefit of the leaders of the more remote sections of the United States, who could not come if the convention were held so soon after Easter.

Let us continually remember that all plans, no matter how carefully laid, will fall to the ground unless we who gather are moved upon by the Spirit of God, and are given supernatural wisdom. These weeks of preparation for Chicago ought to be weeks of much prayer on the part of all Christians.

If God be with us the Chicago Constitutional Convention will be a notable milestone in the progress of the Church of Jesus Christ in a day of great peril but also of great opportunity.

THE FEDERAL COUNCIL

(Continued from page 1, col. 5)

stood, and we are convinced that it is too strongly entrenched in its position of hostility to those doctrines which are most precious to us to ever change. We can only hope that the statement of the issues which we are attempting to bring before the American public, without bitterness or any wish to be hyper-critical, may result in clarifying the atmosphere so that every leader will be able to take his position intelligently.

Ultimate Goal

If the Federal Council were content to confine its activities to the limited circle of those of liberal persuasion, it would be much less dangerous than it is. It aspires to be the voice of all Protestantism, but its aspirations do not end even there. It is systematically planning to envelop, eventually, every mono-theistic religion in the world, at least such is the hope of some of its most active leaders.

The Federal Council has long realized that the success of its ambitious program for world-wide union necessitated an expansion downward into the states, counties, and local communities of the nation, as well as upward into every country, by means of affiliated organizations set up and supervised by Council leadership.

Threefold Approach

This expanding movement is following three lines of progress simultaneously. First, into the area of inter-church organizations now functioning in specialized fields in America; secondly, into the area of denominational amalgamation or federal union; thirdly, into the area of a world union of national organizations patterned after the Federal Council.

Let us look at all three phases of this program.

Inter-church Amalgamation

First, the amalgamation of national, inter-church agencies. Late in 1941, a joint meeting of representatives of eight inter-church organizations was held in Atlantic City for the purpose of considering an amalgamation of their interests. These organizations included the Foreign Missions Conference, the International Council of Religious Education, the Home Missons Council, United Council of Church Women, the Missionary Education Movement, the United Stewardship Council, the Council of Church Boards of Education, and the Federal Council of the Churches of Christ in America. As a result of this meeting, each organization appointed several of its ablest leaders as members of a Committee on the Closer Relationships of General Inter-denominational Agencies. As a result of the work of this Committee, an arrangement was made whereby each of the organizations, with the exception of the Council of Church Boards of Education, met in conference simultaneously in Cleveland, in December, 1942. The constitution which had been proposed was approved by the Cleveland meetings. A joint committee, designated as the Approval Committee on Further Procedure, was set up for the purpose of bringing the work of consolidation to completion. When the Executive Committee of the Federal Council votes on the final plan it is to be sent to the constituent denominations of the Federal Council with the recommendation that they act favorably. The earliest possible date for ratification for all bodies is 1945.

In amalgamating these various interests, these great organizations are doing the logical thing, for amalgamation will result, doubtless, in greater efficiency with a minimum of overhead.

Spiritual Dangers

Viewed from the standpoint of spiritual results, we cannot but be concerned over the probable outcome of this merger. It must be borne in mind that a great many organizations are involved in one or more of these constituent, national bodies proposing to unite, which are not in membership in the Federal Council of Churches. This is particularly true of the Foreign Missions Conference, representing seventy-five or more denominations and mission boards. It is true also of the International Council of Religious Education. Even the great Southern Baptist Convention, which has stood aloof from the Federal Council of Churches, is in relationship to the Foreign Missions Conference. The question which these denominations not in the Council must soon face is whether or not they will allow themselves, as a result of this process of amalgamation, to be drawn into membership in the super-organization, which is to be set up under the name of the North American Council of Churches, or some other name to be selected. The discussions and actions which will ensue in the various denominational conventions during these next two years will be watched with interest and solicitude.

Organic Union

The second phase of the campaign for a super-church is the effort to educate the denominations on the subject of organic union and persuade them that federation is not enough. There has been a growing conviction among the leaders of the Federal Council that organic union must be the ultimate goal. This note has been sounded at various times and in many ways during the past two decades.

Viewed by Dr. Holt

Dr. Ivan Lee Holt, in his annual address as retiring president of the Federal Council in 1936, said, " . . . we have laid the foundation of Protestant union in the United States." (F. C. C. Annual Report, 1936, page 10.)

But Dr. Holt puts out a feeler in favor of a much more inclusive union when he goes on to say, "As I turn to my third dream I am fully aware of the program to which this Council is committed. We have here a federation of Protestant churches . . . There is a growing feeling that Protestant union is inevitable . . .

"Recently Dr. William Adams Brown has published a discussion of the church, Catholic and Protestant. In the conclusion of his discussion he says, 'There are some things which each of us can do, without which the wisest plans will suffer shipwreck and the most ardent hopes remain unfulfilled.' He is thinking of a larger union, the union of Catholicism and Protestantism. He is visualizing a church beyond the church which I see just now." (Ibid. pp. 13 and 17.)

Naturally, Dr. Holt offers

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It was suggested that the time and place for the great Evangelical Rally in March be considered at length at the next committee meeting, March 19th to be a tentative date. It is hoped that we shall be able to procure the services of Dr. Robert G. Lee of Memphis, Tennessee."

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"At our trustees' meeting of the Russian and Eastern European Mission we took action to co-operate with your movement in every way we possibly can.

I personally want to add a note of encouragement, to say that I am with you one hundred per cent. God bless you in this new enterprise to advance the cause of Christ."

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"We have a great movement and one which has been needed for many years. I am anxious to help the cause along in any way possible."

Verner I. Olson, Newark, N. J.

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the Federal Council as the agency through which union may be realized. "There must be a more definite movement toward Protestant union. I rejoice in all the unification and union movements under way in our American Protestantism. But the program does not go far enough. Denominational leaders must realize this and the Federal Council is the only agency we have for leadership in a movement for Protestant Union. In my opinion it must come; the strength of irreligion makes it inevitable." (Ibid. p. 20.)

Viewed by Jones

Dr. E. Stanley Jones has for years been one of the staunchest advocates of church union. In the Christian Century of December 16, 1942, he writes, "Periodically, I have renewed my plea for church union. I am convinced that the time is ripe for that plea to be renewed once more. . .

"Mere federation will not do. Federation leaves the constituent elements making up the federation essentially intact. There is no surrender of sovereignty in behalf of unity. Federation is what the League of Nations tried and for that reason broke down. Neither a League nor a Federation will do. FOR EACH LEAVES THE ESSENTIAL SOVEREIGNTY UNSURRENDERED. . ."

Dr. Jones then goes on to propose a plan which he believes should be much easier of accomplishment at once than complete amalgamation. His plan is Federal Union. Under this plan the various denominations would be in the same relationship to a Central Council or Congress as the various states of our nation are to the government at Washington. He goes on to explain, ". . . Federal Union would mean that the different churches WOULD CEASE AS CHURCHES and would become BRANCHES OF ONE CHURCH, 'the church of Christ in America.'

"'The Church of Christ in America' would be the sovereign body, functioning through its General Assembly. The General Assembly would have the powers delegated to it by the branches through their representatives in the General Assembly . . . THE POWERS OF THE GENERAL ASSEMBLY WOULD GROW as confidence grew . .

"There would be state assemblies . . . then county and city assemblies. IN THE COUNTY AND CITY ASSEMBLIES, COMPETITION AND OVERLAPPING AMONG BRANCHES COULD BE DONE AWAY WITH BY AMALGAMATION OF LOCAL CONGREGATIONS OR BY DIVISION OF TERRITORY. Since the branches would now be branches of the same church, overlapping and duplication would be a wrong against itself and its own efficiency."

The plan also includes national assemblies in each country and over all a world assembly.

"Under Federal Union the attempt at amalgamation would still go on. . .

"As to the doctrinal basis, we would make that simple, yet fundamental . . . Any branch that would confess that 'Jesus is the Christ, the Son of the Living God' is on the rock. We would ask no more and we would ask no less . . .

"That would leave the door open to union with every body which would make that confession, including the Roman Catholics. If the Roman Catholics confess that Jesus is the Christ 'the Son of the Living God'—and they do—and will acknowledge themselves as a branch and others as branches of the Church of Christ, then there is NO REASON why there should not be the Roman Catholic Branch of the Church of Christ in America.'

". . . the church has, perhaps unconsciously, built the framework for Federal Union. It has created in America 'The Federal Council of the Churches of Christ in America' . . . The Federal Council could be transformed from a 'Council' with only advisory functions, into the executive of the 'General Assembly of the Church of Christ in America,' carrying out the decisions of that General Assembly and acting as the functioning body between meetings of the Assembly.

"Almost every plan for world reconstruction now being put forward provides for some form of Federal Union among nations. The idea is becoming basic in the thinking of people . . . If the churches should take the initiative in forming a Federal Union, then by precept and example they might lead the nations into forming a Federal Union."

(Note: The capitalized words in the above article by Dr. Jones, taken from the Christian Century of December 16, 1942, are ours for the purpose of emphasis.)

Opposition Voiced

We are utterly opposed, and we believe the overwhelming majority of the evangelicals of America also are opposed to any plan for organic union or "Federal Union" of Protestantism or Protestantism and Catholicism. We are opposed to it but many of us wonder if it is not inevitable. The inevitability of some such scheme is one of the reasons for the birth of United Evangelical Action, for unless we awaken to the danger and prepare against the day of regimentation of religion our position will, indeed, be most hazardous.

We respect the desire of these men for Christian unity. We believe that many of them are deeply in earnest and sincere. But we also believe that they are terribly mistaken in placing so much emphasis on the value of organizational union.

Combined Hierarchy

We hold no brief for the denominational system. Our multiplied denominations are unquestionably a barrier to efficiency in the conduct of affairs in the church and the evangelization of the world. However, any wholesale plan for union must result in concessions of doctrine and the loss of sovereignty of the constituent members, as Dr. Jones admits. It is our belief that there could be but one outcome—a hydra-headed monstrosity—a combined political and religious hierarchy, which would bring religious freedom to an end. The trend of the day is toward totalitarianism in politics. Religion also faces the danger of a leadership which will become more and more dictatorial.

True Unity Enjoined

Spiritual unity is desirable, but spiritual unity is not dependent upon organic unity. There are today in America and throughout the world literally millions of Christians, loyal to their respective denominations but even more loyal to their Lord and Saviour. There is coming to them, in ever increasing measure, the conviction of their essential oneness with their fellow-believers throughout the world. They are being drawn together by the raging storm of world conflict, by the lowering clouds of spiritual apostasy, but most of all by the moving of the Spirit of God upon their hearts—an urge to unity in action and a longing for fellowship in Him.

Dr. Jones, in spite of his many contacts with denominations committed to the polity of congregational government, does not seem to realize that his plan would be absolutely unacceptable to these organizations. The Episcopal polity lends itself more easily to the type of organization he has in mind. It seems difficult for him to realize that the oneness of the Church is essentially a spiritual and not a political state.

Most of us rebel at the sug-

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Newark, N. J.

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the Federal Council as the agency through which union may be realized. "There must be a more definite movement toward Protestant union. I rejoice in all the unification and union movements under way in our American Protestantism. But the program does not go far enough. Denominational leaders must realize this and the Federal Council is the only agency we have for leadership in a movement for Protestant Union. In my opinion it must come; the strength of irreligion makes it inevitable." (Ibid. p. 20.)

Viewed by Jones

Dr. E. Stanley Jones has for years been one of the staunchest advocates of church union. In the Christian Century of December 16, 1942, he writes, "Periodically, I have renewed my plea for church union. I am convinced that the time is ripe for that plea to be renewed once more. . .

"Mere federation will not do. Federation leaves the constituent elements making up the federation essentially intact. There is no surrender of sovereignty in behalf of unity. Federation is what the League of Nations tried and for that reason broke down. Neither a League nor a Federation will do. FOR EACH LEAVES THE ESSENTIAL SOVEREIGNTY UNSURRENDERED. . ."

Dr. Jones then goes on to propose a plan which he believes should be much easier of accomplishment at once than complete amalgamation. His plan is Federal Union. Under this plan the various denominations would be in the same relationship to a Central Council or Congress as the various states of our nation are to the government at Washington. He goes on to explain, ". . . Federal Union would mean that the different churches WOULD CEASE AS CHURCHES and would become BRANCHES OF ONE CHURCH, 'the church of Christ in America.'

" 'The Church of Christ in America' would be the sovereign body, functioning through its General Assembly. The General Assembly would have the powers delegated to it by the branches through their representatives in the General Assembly . . . THE POWERS OF THE GENERAL ASSEMBLY WOULD GROW as confidence grew . .

"There would be state assemblies . . . then county and city assemblies. IN THE COUNTY AND CITY ASSEMBLIES, COMPETITION AND OVERLAPPING AMONG BRANCHES COULD BE DONE AWAY WITH BY AMALGAMATION OF LOCAL CONGREGATIONS OR BY DIVISION OF TERRITORY. Since the branches would now be branches of the same church, overlapping and duplication would be a wrong against itself and its own efficiency."

The plan also includes national assemblies in each country and over all a world assembly.

"Under Federal Union the attempt at amalgamation would still go on. . .

"As to the doctrinal basis, we would make that simple, yet fundamental . . . Any branch that would confess that 'Jesus is the Christ, the Son of the Living God' is on the rock. We would ask no more and we would ask no less . . .

"That would leave the door open to union with every body which would make that confession, including the Roman Catholics. If the Roman Catholics confess that Jesus is the Christ 'the Son of the Living God'—and they do—and will acknowledge themselves as a branch and others as branches of the Church of Christ, then there is NO REASON why there should not be the Roman Catholic Branch of the Church of Christ in America.'

". . . the church has, perhaps unconsciously, built the framework for Federal Union. It has created in America 'The Federal Council of the Churches of Christ in America' . . . The Federal Council could be transformed from a 'Council' with only advisory functions, into the executive of the 'General Assembly of the Church of Christ in America,' carrying out the decisions of that General Assembly and acting as the functioning body between meetings of the Assembly.

"Almost every plan for world reconstruction now being put forward provides for some form of Federal Union among nations. The idea is becoming basic in the thinking of people . . . If the churches should take the initiative in forming a Federal Union, then by precept and example they might lead the nations into forming a Federal Union."

(Note: The capitalized words in the above article by Dr. Jones, taken from the Christian Century of December 16, 1942, are ours for the purpose of emphasis.)

Opposition Voiced

We are utterly opposed, and we believe the overwhelming majority of the evangelicals of America also are opposed to any plan for organic union or "Federal Union" of Protestantism or Protestantism and Catholicism. We are opposed to it but many of us wonder if it is not inevitable. The inevitability of some such scheme is one of the reasons for the birth of United Evangelical Action, for unless we awaken to the danger and prepare against the day of regimentation of religion our position will, indeed, be most hazardous.

We respect the desire of these men for Christian unity. We believe that many of them are deeply in earnest and sincere. But we also believe that they are terribly mistaken in placing so much emphasis on the value of organizational union.

Combined Hierarchy

We hold no brief for the denominational system. Our multiplied denominations are unquestionably a barrier to efficiency in the conduct of affairs in the church and the evangelization of the world. However, any wholesale plan for union must result in concessions of doctrine and the loss of sovereignty of the constituent members, as Dr. Jones admits. It is our belief that there could be but one outcome—a hydra-headed monstrosity—a combined political and religious hierarchy, which would bring religious freedom to an end. The trend of the day is toward totalitarianism in politics. Religion also faces the danger of a leadership which will become more and more dictatorial.

True Unity Enjoined

Spiritual unity is desirable, but spiritual unity is not dependent upon organic unity. There are today in America and throughout the world literally millions of Christians, loyal to their respective denominations but even more loyal to their Lord and Saviour. There is coming to them, in ever increasing measure, the conviction of their essential oneness with their fellow-believers throughout the world. They are being drawn together by the raging storm of world conflict, by the lowering clouds of spiritual apostasy, but most of all by the moving of the Spirit of God upon their hearts—an urge to unity in action and a longing for fellowship in Him.

Dr. Jones, in spite of his many contacts with denominations committed to the polity of congregational government, does not seem to realize that his plan would be absolutely unacceptable to these organizations. The Episcopal polity lends itself more easily to the type of organization he has in mind. It seems difficult for him to realize that the oneness of the Church is essentially a spiritual and not a political state.

Most of us rebel at the sug-

(Continued on page 4, col. 4)

New England Conference Plans Convention

The rising interest in the National Association of Evangelicals for United Action is evidenced by the increased activities of the New England Conference of the National Association of Evangelicals for United Action.

On Sunday afternoon, January 31, 1943, a great mass meeting was held at three o'clock in the auditorium of the Park Street Church, under the auspices of the New England Conference with Chairman James T. Rider presiding.

At that time reports were heard from members of the western conference party, including Dr. Harold J. Ockenga, Dr. C. Gordon Brownville, Rev. J. Elwin Wright and Rev. F. Carlton Booth.

The New England Conference is holding an all-day conference of the district at the Park Street Church in Boston, on Tuesday, March 23.

Sessions will include a noon service with Prof. A. Gesswein speaking; 2:30 session with Dr. Irving Barnes, pastor of the Christian Advent Church of Somerville, in charge; 3:15 session a Rotating Seminar will be conducted, designed to clarify the issues of the new movement. Seminar leaders will be Dr. C. Gordon Brownville, President Howard W. Ferrin, Dr. Nathan R. Wood and Rev. John A. Huffman. Our attitude toward other movements, our objectives, reasons for united action and the coming Chicago Convention will be discussed.

The conference in Park Street Church will be climaxed by an evening session at 7:30, at which time music will be presented by the Ruggles Street Baptist Church Choir, under the direction of F. Stanley Reis. Dr. Harold J. Ockenga, president of United Evangelical Action, will address the convention briefly, and Prof. Gesswein will speak.

The purpose is to rally all evangelicals for united action to select delegates to the Constitutional Convention and to discuss and formulate plans for the Association. Members of the New England Conference, representatives of New England organizations, denominations and churches will be present.

Dr. James T. Rider, New England chairman, invites the public to all sessions.

HISTORICAL SIDE LIGHTS

THE NEW ENGLAND FELLOWSHIP

The New England Fellowship is completing its fourteenth year of service to New England. During the fourteen years of its history it has given unselfish and invaluable aid to hundreds of communities and has performed its task on an amazingly small budget. Its primary purpose is the deepening of the spiritual life of Christians everywhere, the furthering of all church work which exalts Christ and seeks to win souls, and the preaching of the Gospel to the multitudes in New England who have no opportunity to know Christ as their Saviour except through its ministry largely in rural areas.

It has national recognition as a reliable, tolerant, and yet uncompromising organization devoted to the propagation of the Gospel of Jesus Christ. It is so fully interdenominational that it includes in its directorate and committees practically every evangelical denomination working in its field. It is incorporated under the laws of the state of New Hampshire with offices in Rumney, New Hampshire, and at 9 Park Street, Boston, Mass.

The New England Fellowship has its summer conference center in the midst of the foothills of the White Mountains at Rumney, New Hampshire, 125 miles north of Boston. The summer conference grounds include about 40 acres, much of which is covered with beautiful pines and other timber. A tabernacle, dining hall, dormitories, cabins, cottages provide pleasant quarters for the many guests who come at various times during the crowded conference season.

Among the many services rendered to New England by the New England Fellowship are the all-New England chain of Bible conferences, the evangelistic campaigns, vacation Bible conferences, and rural evangelism, religious instruction in rural public schools, radio ministry, gospel teams of business men, and wholehearted cooperation with Child Evangelism Fellowship in the establishment of classes in many areas.

The New England Fellowship maintains the Fellowship Bookstore, conveniently located on Park Street near the State House and is effectively serving thousands of Christians in the distribution of gospel literature. It likewise maintains a daily gospel broadcast heard over Boston's station WMEX from 7:30 to 8:00 each morning.

Officers in the New England Fellowship include Reverend J. Elwin Wright, president; Professor E. K. Gedney, vice president; Mr. Herbert E. Petzold, secretary; and Frank E. Cheney, treasurer.

THE CHRISTIAN'S DUTY AS A MEMBER OF THE STATE

(Continued from page 1, col. 1)

make no mistake. This present war is a revolution, a mighty and terrible world revolution which will affect the life of every man in the world, even in the remotest sections of Africa.

There is also the particular interest of individuals in a subject like this just now. We are living in a time when confusion of thought exists among Christian people of all kinds.

The Scripture says, "There is no power but of God: the powers that be are ordained of God." These are powerful words when speaking of the state, and they have great teaching value.

What then is the place of the state in God's scheme of things? We say unhesitatingly that God established the state. The state was instituted after the flood as a check upon man's evil deeds and thoughts. God said, "Surely your blood of your lives will I require; at the hand of every beast will I require it, and at the hand of man; at the hand of every man's brother will I require the life of man. Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made He man." Before the flood there was a homogeneous society of men, but of evil men, and this society failed to warrant its continued existence in the form in which it was found at that time. God instituted human government to restrain the evil impulses of man and to give some sense of security to man.

A note ought to be made here that the ultimate aim of certain groups is a governmentless society. The steps in this theory are: first, the violent revolution of the proletariat whereby the means of production are seized and put in the hands of the workers; second, the development and working of socialism; and third, the homogeneous classless society in which no government at all will be necessary for men. The Bible reveals that this theory is an error. There can be no homogeneous society without government, because man is sinful, depraved, and fallen. He needs a restraining influence, a government of his fellow men established by God.

God not only established the state, but it is God's power which governs the world through the state and acts through the civil magistrates. From certain passages in the Scripture which speak of Satan as the god of this world, there was an early tendency in the church to create a dualism and to ascribe the civil power to the devil, or Satan. The author of the Clementine homily says, "The true prophet says that God, the Creator of all things, assigned two realms to two beings, the one good, the other evil. To the evil being He gave the lordship of the present world with the proviso that he should punish those who do evil: to the good being, the future, eternal world. . . . The children of the future world are, while they remain in this one, in the hostile realm of a foreign king." This antagonism enables us to understand Paul's insistence on what seems to be a truism; namely, that there is no authority but from God. This leads us to inquire what is Satan's sphere? The Scripture evidently teaches that Satan's sphere is purely spiritual. He is the god of this world and the prince of this world, but only because the mass of people in the world have accepted his spiritual domain. He governs men and leads them to do his will, but he does not have kingdoms to give except as he can use other men to do his will. Whenever Satan's emissaries conflict with God's law, the Christian is brought into conflict with the law of the state, but this does not mean that the state itself is evil. Satan's kingdom is only a spiritual kingdom, a kingdom of darkness, as Christ's kingdom is a kingdom of light.

(To be continued)

THE FEDERAL COUNCIL

(Continued from page 3, col. 5)

gestion of a Protestant hierarchy. We do not believe it would be any improvement on the Roman system. We do not want a central office or government, no matter how elected or appointed, which will dictate the location or numbers of our churches or our form of worship. Neither do we want any such body to speak for us, even on matters of common interest or concern, without the express authorization of the constituent organizations.

There are certain fields of endeavor in which an interchurch body, such as we hope United Evangelical Action will become, can be helpful to all member organizations. But those fields must be very strictly limited and safeguards must be erected which will make it impossible for such an organization to evolve into a bureaucracy.

The doctrinal statement suggested by Dr. Jones would receive the hearty approval of many evangelicals to whom it would seem adequate. However, knowing the dexterity of modernist leaders in twisting the usual meaning of words and phrases to suit their private definition, we believe that few of them, even among the left-wing Unitarians, would find much difficulty in accepting it. But their mental reservations would remain.

Difficulty with Rome

Dr. Jones sees no difficulty about the Roman Catholics—if they will come in as a branch of his proposed "Church of Christ in America." He says there is "no reason" why they could not be accepted. His position may reflect the attitude of the groups now in the Federal Council but most of us would not be comfortable in organic fellowship with Rome, with its Mariolatry, its image worship, its confessional, its salvation by works, its prayers for the dead, its superstitions, its predispositions to a union of church and state. No, we could have no part in such a union, although we admit that we believe there is more hope of salvation for many of its adherents than for those who deny the deity of our Lord and the sufficiency of His atonement.

Conclusion

We prize our freedom to worship God according to the dictates of our consciences. We regret that there are so many divisions among believers on doctrinal matters which are relatively unimportant. But we are ready to stand up and fight for the privilege of disagreeing, and the right to form still more denominations if more are wanted by any groups among our American citizens.

MARCH CONFERENCE SCHEDULE

March	8	LYNCHBURG, VA., Rivermont Presbyterian Church. Sessions: 11 a.m., 2:00 and 7:30 p.m. Dr. Graham Gilmer, Chairman.
March	9	GREENVILLE, S. C., Hotel Poinsett. Sessions: 10:30 a.m., 2:00 and 7:30 p.m. Dr. J. Alvin Orr, Chairman, Due West, S. C.
March	10-11	ATLANTA, GA., Baptist Tabernacle. Sessions: 10:30 a.m. and 2:00 p.m. on Wednesday; 2:00 and 7:30 p.m. on Thursday. Dr. K. C. White, Chairman.
March	12	ORLANDO, FLA., Angelbilt Hotel. 3:00 p.m.
March	15-16	TAMPA, FLA., First Baptist Church. Sessions: 7:30 p.m., Monday; 10:30 a.m., 2:00 and 7:30 p.m. Tuesday. Rev. A. A. Smith, Chairman.
March	17-18	MIAMI, FLA., Central Baptist Church. Sessions: 7:30 p.m., Wednesday; 10:30 a.m. 2:00 and 7:30 p.m., Thursday. Dr. Dan Iverson, Chairman.
March	19	JACKSONVILLE, FLA. (Place to be announced) Sessions: 2:00 and 7:30 p.m.
March	25	RICHMOND, VA., Hotel Jefferson. Sessions: 10:30 a.m., 2:00 and 7:30 p.m.

SPEAKERS: Dr. John Bradbury, Mr. Howard W. Ferrin, Dr. Harold J. Ockenga, Dr. J. Alvin Orr (at Greenville) and Rev. J. Elwin Wright.

NATIONAL CONFERENCE, CHICAGO, ILLINOIS, MAY 4-7, 1943